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Fig. 1. Man in full regalia, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

121 which is certainly not exhaustive, but probably delineates the most essential cultural connections of the group.

101 With regard to the nomenclature, for practical reasons [Fig. 1 appears here] the three partial groups closely connected by cultural uniformity, Ndeni (Nitendi), called Santa Cruz in the [131] narrower sense and located at 165° 55' east, 10° 45' south (1),

1. Joest in Baessler, Neue Südsee-Bilder, p. 370.

with its neighboring small islands, Vanikoro lying southeast of it

[73 cont.] 3: Burney, A chronological history of the voyages and discoveries in the South Sea or Pacific Ocean, II, p. 290. (Burney rarely differs from Dalrymple; I therefore cite him only in such cases).

Fig. 2. Man with ear, chest, and arm ornaments, with bleached or powdered hair. (G. Küppers-Loosen Coll.)

D'Urville, p. 217. Markham, pp. 66, 140 ff. Joest, Tagebuch [Journal], pp. 54, 81.

In any case, culturally the Reef Islands cannot at present be separated from Ndeni--later a division of the individual islands may have to be made. Nevertheless, by virtue of their not inconsiderable Polynesian ethnographic elements, they naturally play an important role in the

[75 cont.]

516 The habit of picking up objects with the great toe is at least three-quarters anthropological. According to Joest, there is no particular squatting or sitting position; on the other hand, standing on one leg with the sole of the other foot supported
821 against the upper part of the thigh is very common. A fear of rain is also pronounced, although Joest probably exaggerates somewhat when he asserts that the natives generally do not go out
201 when it is raining. Finally, the peculiar expression of assent by frowning should be mentioned (1).

1. Joest in Baessler, pp. 392 f., and Tagebuch, p. 57. Concerning the fear of rain, cf. also Festetics de Tolna, Chez les Cannibales, pp. 268 f.

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128 I shall now turn to a description of the culture, beginning with the externals and proceeding gradually to the questions of the social and religious life.

Ornamentation and Clothing

In his love of adornment, the Santa Cruz Islander is a true
301 Melanesian, and, as everywhere in Melanesia, it is the man who
[171] is most adorned. Ornamentation and clothing are essentially the same on the various islands of the group; for the sake of greater clarity, I shall therefore first restrict myself to the main island Ndeni and then discuss the slight deviations on the other islands.

● 302 The adult Ndeni man as a rule wears his hair uniformly
[386] short (cf. Figs. 1-3), but often powdered white with lime or bleached blond, sometimes even dyed yellow or red (2). Fops

2. Dalrymple, p. 78. Burney, p. 150. Labillardière, p. 256. Dillon, p. 292. Joest, Tagebuch, p. 49. According to Joest, lime serves to kill lice. Individual

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[75 cont.]

•302 [515]

lice are crushed between the teeth, but in an emergency all the hair is shaved off with shark teeth (Tagebuch, p. 54). The shark tooth in Edge-Partington, I, 159, No. 9, probably served for this and not for carving.

sometimes dye only half of it (3). Joest saw long hair only once,

3. Dalrymple, p. 78. Joest, ibid.

[765] on a man who was in mourning (4). Coote, however, speaks of

4. Joest in Baessler, p. 377.

long, curly plaits that were colored white and red (5). Boys up

[113 114]

5. Coote, Wanderings South and East, p. 158. (There is scarcely any new material in the later book by the same author, The Western Pacific, which in part corresponds word for word with the first.).

to the age of [76] eight to ten have their hair shaved with shark teeth, except for a comb of longer hair dyed red which is left standing along the center line (cf. the small child in Fig. 22) (1).

[114]

1. Joest in Baessler, p. 377. (Baessler's statements are based on a misunderstanding of passages in the Tagebuch, pp. 49 and 90.)

412 Combs are very rare and are made of small sticks tied together (Fig. 4, No. 1), the plate sometimes smeared with a gluey

[76 cont.]

412 [824] 302 substance and the tip decorated with tufts, now of wool (Fig. 4, No. 2). For plucking out hairs, a hair dart made of the leaf rib of the sago palm usually serves (2). Hibiscus blossoms (3) are very

Fig. 4. Head Ornaments.

1. Comb (R.-J.-M. 6680, Danneil Coll., donated by Jul. Rautenstrauch); 16.7 cm. long. 2. Comb (longo; Berlin VI 16185, Thilenius Coll.), Graciosa Bay; 15 1/2 cm. long. 3. Tuft made of strips of leaf cutis on coconut string (R.-J.-M. 17855, Joest Coll.; about 15 cm. in diameter. 4. Feather tuft made of ten small tufts fastened to feather quills with coconut string (R.-J.-M. 4041, Joest Coll.); about 12 cm. in diameter.

2. Joest, Tagebuch, p. 50.

3. Joest, Tagebuch, p. 53. Dillon, p. 315.

Hibiscus blossoms (3) are very

301 [824] popular as hair ornaments, and the Joest Collection contains blossom-shaped tufts of plant fibers and feathers which serve the same purpose (Fig. 4, Nos. 3 and 4). As a war ornament, 714 [Fig. 4 appears here] Edge-Partington illustrates a cylindrical 000 headdress, probably made of palm leaf (4). Beards are not

[76 cont.]

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4. Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 154.

302 Beards are not generally worn; Joest saw only a few people with goatees. Labillardière expressly mentions the custom of removing the hair and otherwise only Carteret mentions a man with a small beard (cf. also Figs. 1 and 3) (5).

5. Carteret, p. 359. Labillardière, p. 256. Joest in Baessler, p. 377, and Tagebuch, p. 89.

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301 The first ornament that the citizen of the world wears on Ndeni is the nose ring of tortoise shell (Fig. 5, Nos. 5 and 6).[2] Very soon after birth the septum is pierced with the above-mentioned hair dart, and the "padlock," as Joest not inappropriately calls it, is snapped on (6). Rarely a nose peg of Tridacna

6. Joest in Baessler, p. 376. Mentioned by Labillardière, p. 255. Coote, pp. 158 and 165. Dewar, Voyage of the Nyanza, p. 246. Markham, p. 164. Festetics de Tolna, pp. 278 f. Illustration, ibid., pp. 279, 283, and in Edge-Partington, I, 162, No. 5. I am not quite sure whether Fig. 5, No. 6 comes from Santa Cruz or from one of the northern Melanesian border islands.

[113]

replaces it, and only chiefs wear a peculiar openwork plate of mother-of-pearl (7). [77] The nostrils are also pierced, but

7. Edge-Partington, I, 166, Nos. 8 and 9. Coote, p. 159.

[2] [cf. category 116, p. 13 - - Analyst.]

302 [85 cont.] Unmarried girls apparently wear the hair short, whereas the married women let it grow bushy (Fig. 15).

184 291 301 [302] According to our reports, which, however, are not detailed, the clothing and ornaments of the Reef Islanders correspond completely with those of Ndeni. Only beards seem to have been more common in former times (4). In the essential things

4. Burney, p. 290. Coote, pp. 150, 154: nose ring, ear chains, apron of the men, Trochus arm rings (also Fig. 16), chest disk. According to him, however, the women there are also laden with ear chains. Markham, p. 145, also mentions ear rings and nose rings on Lomlom. Joest, Tagebuch, p. 90: hair bleached two different shades, but also Papuan wig; torn ear lobes.

the same applies for Vanikoro (5). In Dillon's description, al-

5. Dillon, pp. 292, 153. Beards infrequent according to Lesson in Revue d'Anthropologie, V, pp. 260 and 263 (a beard is worn, for example, by the priest-sovereign Moëmbe).

though it is based on an error of observation, the bark belt with the black [86] rattan spiral is clearly recognizable (1). His

[113] 1. Dillon, II, pp. 154, 275. Furthermore, D'Urville, Atlas, Pl. 178, 1; 185. Sainson in D'Urville, p. 355. Lesson in Revue d'Anthropologie, V, p. 263.

[114] statement that the three-foot long, one-foot wide apron of the men is also made of tapa, which contradicts D'Urville, is almost certainly likewise based on faulty observation (2);

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[86 cont.]

would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

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Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according to Dillon, they even take the hair of the dead or of slain enemies, gather it all together into a conical structure, and cover it with bark cloth, preferably red in color. The entire structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

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9. Dillon, pp. 154, 275, and

[87 cont.]

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frontispiece. D'Urville, pp. 215, 355 Sainson); Atlas, Pl. 136, 167, 176, 185. Lesson in Revue d'Anthropologie, V, p. 264. F. de Tolna, p. 268.

[824] hair style on Ndeni, namely, "caps of bark cloth, coconut leaves, or fan-palm leaves, resembling a sugar loaf" (1).

1. Dillon, p. 292. However, cf. F. de Tolna, pp. 275 and 281, as well as the figure of the menata (p.149 below) and in connection with it the probably erroneous statement by Joest in Baessler, p. 377, about the palm leaves, etc. worn as protection against the sun (Tagebuch, p. 77).

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●[302] According to Dillon, the young women wear the same hair style, but he may have mistaken the cloth that the women wear on their heads, like those on Ndeni according to an illustration in D'Urville (2), and that is drawn together cap-shaped on

2. D'Urville, Atlas, Pl. 136. To be sure, D'Urville, too, p. 215, makes no distinction between the hair style of the two sexes.

their heads with a string, for the above-described hair style of the young men (3). A peculiarity of female costumes -- not an

3. Dillon, p. 177, and D'Urville, p. 164, mention the short hair of the women, Dillon even in the case of a chief's daughter.

adornment -- is the band worn across the chest, with which they draw the breasts together above the nipples (4).

4. D'Urville, p. 164; Atlas, Pl. 136.

[87 cont.]

302 Our data about painting and tattooing are very meager. According to the oldest reports, at the time of the Spanish visit, the inhabitants of Ndeni had their bodies mostly colored black (5).

5. Dalrymple, p. 78. With reference to Vanikoro, D'Urville, p. 135, mentions rubbing with coconut oil.

Gaimard observed the same black painting among the women of Vanikoro (6). Markham mentions that they paint themselves

6. D'Urville, p. 338. Lesson, Revue d'Anthropologie, V, p. 265 (black and brown; cf. previous footnote).

with colors that are rubbed in with coconut oil (7), and Coote

7. Markham, p. 164.

speaks of a black facial painting with red and yellow stripes, Joest only of coloring the body yellow with Curcuma in the case [548] of children and prostitutes (8). Almost as meager are the reports

8. Coote, p. 158. Joest in Baessler, p. 381.

304 about tattooing; Dillon and D'Urville, with reference to Vanikoro, mention a back-tattooing, not very visible on the black skin, in [531/177] the form of fish, lizards, series of triangles, etc., which clearly shows the influence of Tikopia, and indirectly of Rotuma. Labillardière likewise mentions back-tattooing in particular on Ndeni (9). Joest says of the Reef Islanders that the women he saw

9. Dillon, p. 278. D'Urville, p. 215. Lesson, Revue d'Anthropologie, V, p. 265. Labillardière, p. 256.

[144 cont.]

301 erroneously speaks, does not occur; the statement is based on a misunderstanding of Joest's account). Codrington, p. 232.

591 During the first years of his life, the boy lives in the house of his parents. After an unspecified time, he begins to stay in the bachelors' house during the day, but returns home at night, until one day he stays away entirely and then lives in the bachelors' 302 house altogether (6). At the age of eight or ten, he abandons

6. Codrington, pp. 231f. Concerning the life of the unmarried men in the bachelors' houses of Vanikoro, cf. Dillon, p. 249.

the childish hair style, which consists of a narrow sagittal comb bleached with lime, while the rest of the head is evenly shaved. Now this comb is shorn off and the hair is worn uniformly short (7).

7. Joest in Baessler, p. 377 (cf. above, pp. 8f.)

884 The declaration of maturity, which is done by donning the [291] apron -- prior to this the boy at most wears [145] a waistband -- depends on the ability of the father or the kin group to give a feast, at which a pig is slaughtered, and usually only comes about after the youth has already grown a beard (1). On Vanikoro

1. Joest in Baessler, pp. 375f.; Tagebuch, pp. 46, 57, 75. Codrington, p. 232.

291 children go naked until they are about ten years old (2). Joest,

2. Dillon, p. 276.

/157 cont./

461 For the men, the days pass in busy idleness. They spend a great deal of time in the men's house, often bored to death, sunk into a half-awake state from which they can arouse themselves only with difficulty. They can be very energetic, however, and at some accustomed activity, especially if it has the nature of a sport, develop great endurance.

481 For example, they are excellent swimmers. They swim with irregular movements, somewhat like dogs, and, strange to say, they often spread out their fingers when they push off. Perhaps it is because of their irregular, effortless movements that they have such extraordinary endurance. A boy of about eight swam under the 500-ton steamer of the Anglican Mission without 515 ado (2). Since the men so often disport themselves in the sea,

2. [Cf. also O'Ferrall, section "Sailing Canoe."]

• [302] they are fairly clean, and in the case of many of the younger ones it was plainly to be seen that they adorned themselves 181 with great care and tried to look elegant. They are definitely vain, more so than the women.

They are inquisitive, alert, and not stupid, and it appears that the race, thanks to a dominant Polynesian strain, may perhaps be counted among the higher Melanesians.

962 It is said that women not infrequently commit suicide by hanging as a consequence of bad treatment by the men.

Clothing and Adornment

302 I did not anywhere see the colored plaits of the men that are mentioned by Coote (3). This style has probably died

3. [Ethn., I, p. 75.]

/157 cont./

302 out. Today /158/ all the men shave their hair at the temples and sometimes also above the forehead, so that the mop of hair covers only the back part of the head like a calotte (Fig. 1) /Fig. 1 appears here./

1. [For example, see also Speiser, Südsee, Ill. 95, left. Furthermore, cf. O'Ferrall, section "Headmen," with illustration; he confirms Joest's statement that sharks' teeth were used for shaving, or the hair was plucked out with two mussel shells which served as pincers. Both are also mentioned by Girieud and Herrenschmidt, p. 107, for the Reef Islands; here, as there, the shell pincers are probably used chiefly to pluck out the beard. Cf. ibid. also concerning coloring and bleaching the hair on the Reef Islands.]

[12] [825]

I did not see the crest of hair on the top of boys' heads, but it seems that it is still worn on the Reef Islands (2). On the

[Text continues, bottom of P. 12 -- Analyst]

2. Coombe, plate accompanying p. 211, lower picture. [Also the reference, p. 90, in Joest's Tagebuch seems to deal with the Reef Islands. With regard to Nitendi, he mentions, p. 49, only tufts above the forehead, which Graebner, Ethn., I, p. 76 (with footnote 1), misunderstands, but Baessler, Neue Südsee-Bilder /New South Seas' Pictures/, p. 377, quite correctly interprets. The only error

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Fig. 1. Man, from the front and from the side, with hair calotte and patterned bark-cloth apron. (Speiser photo.)

302 that the latter makes is that he speaks of "plaiting" the crest of hair and, like Graebner, does not realize that this probably refers to the Reef Islands.

000 Graebner makes the further mistake of

/158 cont./ Graebner makes the further mistake of believing that Fig. 22 (Ethn., I, p. 93) is verification of the hair crest for Nitendi. In the first place, it is just as likely to be a tuft of hair as a crest of hair; secondly, and most important, the photograph comes from Utupua, which Graebner overlooked. Likewise Figs. 21 and 23 prove to be photographs from Utupua, and 15, 39, and 40 are photographs from the Reef Islands, from which possibly 1, 2, 3, and 20 also come. Of all the photographic reproductions from the Küppers Collection (cf. Ethn., I, p. 71), only Fig. 19 is unquestionably a scene from Nitendi. Nevertheless, there may be a connection between wearing the hair in the crest and Coombe's statement, p. 176, that the men of Nitendi sometimes color their hair completely white, except for a longitudinal central strip which remains black.]

On the other hand, /159/ I was told that before the puberty rites of the boys, the hair is cut off except for four tufts, one on the forehead, two at the sides, and one on top of the head. In the course of several weeks four pigs are slaughtered, and for each pig a tuft of the boy's hair is cut off. When the /Fig. 2 appears here/ last tuft is cut off, the boy may don the modesty cloth. Before that he either goes completely naked or wears only the bark belt (1). A sense of shame is immediately

1. [Ethn., I, p. 81.]

/159 cont./

felt, and the boy who the day before was still completely naked will, after he has been clothed, feel utterly disgraced if he has exposed himself, and under no circumstances can he be induced to remove his modesty cloth in public. Clothing the boys takes place over a large part of Nitendi at a common festival every three (five) years. The pigs are killed by being drowned in the pools of the reef (2). Before that the boys

Fig. 2. Man with woven apron, with hair and arm ornaments, neck and leg bands. (Speiser photo.)

2. [See also O'Ferrall, section "Headmen," and Coombe, p. 177. According to the former, on the Reef Islands the pigs for the feast are killed by being hung over a large fire.]

are confined in a house for one month and are not allowed to see any women.

/160/ According to Coombe, p. 177, first the ears of the newborn child are pierced, and later the nose (1), while at the same

1. According to Jennings, JAI, XXVIII, p. 165, the septum of the nose is pierced a couple of weeks after birth.]

time the head is shaved, with the exception of a tuft on the forehead (2). When the child is six or seven years old, the

2. [See Joest's Tagebuch (cf. p. 10 above,

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above, footnote 2). Similarly O'Ferrall, section "A New School Village," says that the hair of small boys is often shorn "with the exception of a tuft or a fringe, or one long curl is allowed to hang from the forehead" /cited in English/.]

father gives a feast at which the lock of hair is cut, whereupon
881 the hair is allowed to grow long, and at the age of 15 or 16 (3)

3. [O'Ferrall, section "Headmen," speaks of 12 or 13 years. According to Girieud and Herrenschmidt,
[291] p. 107, both sexes on the Reef Islands go naked until marriage.]

another feast gives the right to wear the modesty cloth.

Combs are worn a great deal. Besides the forms shown
301 in Ethn., I, p. 76, Fig. 4, Nos. 1 and 2 (4), combs made of

4. [Although Dr. Speiser did not see the first form on Nitendi, the specimen illustrated was acquired by Dr. Danneil from Captain Wallmann, together with typical Santa Cruz specimens and only with such, so that there is no doubt about its origin on Santa Cruz. It need not have come from Nitendi itself, however, especially since another specimen of the same provenience, allegedly a nose ring, is an isolated form (see p. 20 below, footnote 3).]

cemented sticks with several /Fig. 3 appears here/ crossbars (Basel V 1824) are found, and some with a long thorn, as shown here, Figure 3, No. 1, as well as wooden combs carved

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[Fig. 4.] Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

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1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/161 cont./

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basis of other circumstances, such as Joest's journals and other well-defined collections, can it be determined what belongs to it. Dr. Speiser did not see the two ornamental tufts on Nitendi; his New Hebrides collection contains feather ornaments from western Malekula, which are in many respects related.]

[824] On the other hand, a prickly yellow-leafed shrub (mini) is popular as a hair ornament (2).

2. [O'Ferrall, section "Mat Making" (= Coombe, plate accompanying p. 183).]

[824] [825] Snail shells (cf. Fig. 2) and tufts of vegetable fiber (3) are often

3. Cf. Speiser, Südsee, Ill. 95, right.]

knotted into the hair.]

● 302 292 [Sometimes a wide piece of patterned or unpatterned bark cloth is wound around the hair, which usually forms a kind of cylindrical hat (Fig. 4) (4). For trips by sail there are also

4. [Dillon has already reported this custom on Nitendi (cf. Ethn., I, pp. 86 f.); the headpiece mentioned in the same work, p. 76, and illustrated in Edge-Partington and Heape, also belongs in the same category, even though it was supposed to consist of leaf material (cf. Dillon). See also F. de Tolna, Chez les Cannibales,

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p. 279, and, more recently, O'Ferrall, section "Nibi: a New School Village" (Tumotu, unpatterned). Such a headpiece from Vanikoro is illustrated in F. de Tolna, p. 271; for additional material cf. Ethn., I, p. 86.]

woven hairbands (5).]

5. [O'Ferrall, section "Mat Making."]

301 One seldom sees nose sticks of Tridacna. They are probably more frequent on the Reef Islands than on Nitendi (6). They

6. [On the other hand, the pertinent illustrations in O'Ferrall and Coombe, as well as the other photographs of Reef Islanders owned by the R.-J.-M. (most of them taken by Beattie), never show a nose stick. It seems to be worn chiefly by women at dances; cf. O'Ferrall, section "A Dancing Ground."]

[535]

are /162/ [in part pointed at the ends (1), in part blunt (2), and]

1. [R.-J.-M. 30563 (Speiser Coll.). Similar on Vanikoro; cf. Dumont d'Urville, Voyage de l'Astrolabe, Atlas, Pl. 176, No. 5, and Pl. 178, No. 5.]

[113]

2. [Edge-Partington and Heape, Ethnographical Album of the Pacific Islands, I, 166, No. 9.]

about eight millimeters thick and 13-15 centimeters long.
[535] The pierced nose-pendant of mother-of-pearl [mentioned in

/168 cont./

291 Likewise on the Reef Islands are found the men's apron of bark cloth (cf. p. 34 above) and the sandal has been specifically documented from there (p. 33 above).]

301 One sees them with strings of shell beads at their necks and sometimes also at their ankles. In place of a hip cord they [often] put on a bark belt, similar to that of the men. The hair is usually kept short; 302 there was only one woman who, like her /Fig. 11 appears here/ daughter, had long hair dyed with Curcuma. Possibly she was a [548] prostitute (3).

3. [Speiser, Südsee, Ill. 94 and 96. The woman with long hair is shown in the lower row in Ill. 96 (on the left in both photographs). The conclusion drawn by Graebner, p. 85, from Fig. 15 in Ethn., I, p. 84 (quite apart from the fact that he mistakenly regards the women pictured as Nitendi people; cf. above p. 10, footnote 2), is obviously incorrect.]

I did not see body painting done any more (4). It is

4. [Ethn., I, p. 87.]

probably applied now only on the more important festive occasions.
304 /169/ Tattooing (1) is rare on Nitendi and is limited to rather
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1. [Ethn., I, pp. 87 f.]

indistinct lines and rings on the face. Tattooing is more frequently seen among the Reef Islanders. Among the men of

/203 cont./

548 [583] Nitendi (3), and are bought by a syndicate. A man may pay off

3. [Speiser, Südsee, p. 302.]

the other joint-owners of the woman,[1] whereupon she becomes his legitimate wife. The prostitutes grant their favors in the compartments that are to be found in the corners of the men's houses (4).

4. [Cf. above, pp. 50 f.]

[307] They usually wear their hair short and are smeared all over with Curcuma (5).

5. [Joest reports the latter; cf. Ethn., I, p. 87.]

515 [535] There is no club life comparable, for example, to the suque of the Banks Islands; there is scarcely anything like a secret society, and masked dances certainly do not take place, for otherwise one would know something about them. The information on the origin of the mask in Zürich (6) is doubtful.

6. [Ethn., I, pp. 145 f.]

765 [On burial customs (7) it should be mentioned that

7. [Ethn., I, pp. 146 f. Speiser, Südsee, p. 295.]

friends and relatives gather to mourn; they expect to be reimbursed with food and money (8).] Whereas for an ordinary man

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8. [O'Ferrall, section "Round Houses." Coombe, p. 170.]

the funeral feast /204/ takes place after five days, for a "chief"

[1] [i.e. - prostitutes--analyst]

/204 cont./

it is not held until the tenth day. Prior to this, he is put on the bier, rubbed with Curcuma, and a roll of feather money is placed around his head. He is buried in his men's house (1), which from

1. [Burial in the huts is also documented for the Reef Islands; the grave is lined with mats, and the corpse, wrapped in two mats, is covered with leaves and earth (Girieud and Herrenschmidt, p. 107).]

then on may not be entered. His successor must build a new one. People often let their hair grow long as a sign of mourning (2).

2. [This custom was observed by Joest (in Baessler, p. 377).]

There does not seem to be a skull cult in Graciosa Bay; on the contrary, the natives there show a great fear of skulls. Rather, it is limited to the south coast of Nitendi, but is said to be found sporadically also on the Reef Islands. The corpse is left to decompose in his own house, /Fig. 49 appears here/ and then the flesh is removed from the bones, the larger orifices of the skull (for. pyr., orbiter, for. magn.) are closed with wooden plugs, and the lower jaw is tied in its sockets; the skull is also painted with ocher. The eyes are sometimes indicated with marks burned on the wooden stoppers in the eye sockets, and the nose plug always projects quite far (cf. Fig. 49). First there is dancing around the skulls on the dance area; then they are placed on the frame above the fire and on occasion are carried about (3). Offerings do not seem to be made to them (4).

3. ["Taken to celebrations in baskets": Speiser, Südsee, p. 299. O'Ferrall, op. cit. (= Coombe, p. 190) also mentions that the skulls are kept in baskets. The